

OUR CORNER OF INDIA.

# THE MISSIONARY HELPER

*Faith and Works Win* —

VOL. XXIII.

MARCH, 1900.

No. 3.

## CONTENTS.

	PAGE		PAGE
<b>EDITORIAL:—</b>		<b>HELPS FOR MONTHLY MEETINGS:—</b>	
Working Notes . . . . .	72	April.—Our Corner of India . . . . .	90
<b>IN GENERAL:—</b>		Questions and Answers on Our Corner of India . . . . .	91
Women of God ( <i>poetry</i> ) . . . . .	71	<b>PRACTICAL CHRISTIAN LIVING:—</b>	
Our Tenth Thank-Offering.		The Still Hour . . . . .	93
<i>Clara A. Ricker, Susan A. Porter, Nellie</i>		The MISSIONARY HELPER Branch of the	
<i>Wade Whitcomb</i> . . . . .	74	Tribune Sunshine Society . . . . .	94
Cold Season Work and Preaching in		"God Is Calling Me" ( <i>poetry</i> ).	
India. <i>Rev. F. D. George</i> . . . . .	75	<i>Mrs. Mary B. Wingate</i> . . . . .	95
Home Life in India. I. . . . .	78	Beginning at the Wrong End. II. . . . .	95
Home Mission Work. <i>Rev. H. M. Ford</i>	80	<b>WORDS FROM HOME WORKERS:—</b>	
Tentative Program of the Woman's Day		Maine, New Hampshire . . . . .	98
of the Ecumenical Conference, New		<b>OUR JUNIORS:—</b>	
York, April 21-May 1, 1900 . . . . .	83	A "Topsy" of India. <i>L. C. Coombs</i> . . . . .	99
A Missionary Exhibit . . . . .	84	"She Was a Stranger" . . . . .	100
<b>FROM THE FIELD:—</b>		Cradle-Roll . . . . .	101
The Message of My Curtain.		<b>CONTRIBUTIONS</b> . . . . .	102
<i>Helen M. Phillips</i> . . . . .	85	Form of Bequest . . . . .	102
Women of India . . . . .	87		
Treasurer's Notes. <i>L. A. DeMeritte</i> . . . . .	88		

*Published by the*

Free Baptist Woman's Missionary Society  
BOSTON

# The Missionary Helper.

**TERMS: Fifty Cents per year, IN ADVANCE.**

We shall continue to send the magazine until it is ordered discontinued.

SUGGESTIONS: Please give your *exact* address in every letter. When requesting a change, give both the *old* and *new* address. Do not omit the *Mrs.* or *Miss*.

Send communications relating to the editorial department to

**MRS. NELLIE WADE WHITCOMB, Editor, Ocean Park, Me.**

Send subscriptions and all matters pertaining to business to

**MRS. ELLA H. ANDREWS, Publishing Agent,**

*129 Vinton Street, Providence, R. I.*

[Entered at the Post-Office at Boston as second-class matter.]

## EDITORIAL CONTRIBUTORS.

IDA LORD REMICK.	MRS. EMELINE BURLINGAME CHENEY.	ADELAIDE CILLEY WALDROM.
MRS. FLORA M. KENDALL.		ANNIE LIBBY HAWES.
MRS. R. D. LORD.	MRS. MARY R. PHILLIPS, India.	MRS. M. A. W. BACHELDER.
MRS. LOU. M. P. DURGIN.		MISS ELLA L. DARLING.

## PUBLICATION COMMITTEE.

MRS. S. A. PORTER.	MRS. ELLA E. STANTON.	MISS CLARA M. LAW.
MRS. E. H. ROBERTS.	MISS LIZZIE MOODY.	MRS. B. A. SHERWOOD.
		MISS LENA S. FENNER.

## List of Premium Offers to Persons Securing Subscriptions for the "Missionary Helper."

Any person sending in the *renewals* of five or more-subscriptions, with the cash, may retain *five* cents on each subscription.

Any person sending in the names of any number of *new* subscribers less than ten, with the cash, may retain *five* cents on each subscription.

Any person sending in the names of ten or more *new* subscribers, with the cash, may retain *ten* cents on each subscription.

Any person sending in the names of *three* new subscribers, with the cash, will be entitled to a copy of "In His Steps" or "Robert Hardy's Seven Days," by Charles M. Sheldon.

Any person sending in the names of *three* new subscribers, with the cash, will be entitled to a copy of "History of Free Baptist Woman's Missionary Society," by Mary A. Davis.

Any person sending in the names of *six* new subscribers, with the cash, will be entitled to a copy of "An Introduction to the Life of Jesus," by Alfred Williams Anthony.

Any person sending in the names of *nine* new subscribers, with the cash, will be entitled to a copy of "Dr. J. L. Phillips, Missionary to the Children of India," by Mary R. Phillips.

## Post-Office Addresses of Missionaries.

*O. R. BACHELER, M.D. . . . .	} Midnapore	MRS. H. C. PHILLIPS . . . . .	} Balasore
*MRS. BACHELER . . . . .		†MISS HATTIE P. PHILLIPS . . . . .	
†MARY W. BACHELER, M.D. . . . .		†MISS J. J. SCOTT . . . . .	
T. W. BURKHOLDER, M.D. . . . .		REV. GEORGE H. HAMLEN . . . . .	
MRS. BURKHOLDER . . . . .		MRS. HAMLEN . . . . .	
†MISS E. M. BUTTS . . . . .		MISS LIZZIE E. GAUNCE . . . . .	
†MISS L. C. COOMBS . . . . .		E. H. LOUGHER . . . . .	
*REV. E. C. B. HALLAM . . . . .		MRS. E. H. LOUGHER . . . . .	
*MRS. HALLAM . . . . .			
REV. H. E. WYMAN . . . . .		} Muhammad-nagar	
MRS. WYMAN . . . . .	MRS. AGER . . . . .		
†MISS EMILIE E. BARNES . . . . . Bhudruck	HELEN M. PHILLIPS, M.D. . . . .		

\* Now in this country.

† Supported by Woman's Missionary Society.

REV. M. J. COLDREN . . . . .	} Chandbali
MRS. COLDREN . . . . .	







# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

---

---

VOL. XXIII.

MARCH, 1900.

No. 3

---

---

## WOMEN OF GOD.

Women of God, the hour has come, arise in Jesus' name,  
Thy strength is in his power alone, all other help is vain;  
God's footsteps now are on the sea, the isles stretch forth their  
hands,

The Sun of Righteousness shines forth upon the distant lands.

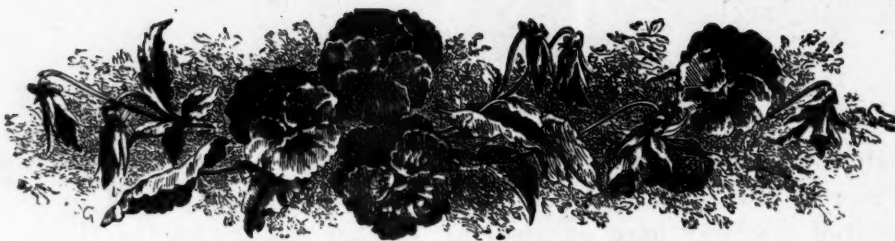
Women of God, through Galilee and o'er Judea's plains  
Thy footsteps followed near thy Lord, in all his earthly pains;  
When up the steeps of Calvary with bleeding feet he trod,  
Thine eyes beheld with sorrow the suffering Son of God.

Women of God, be swift to go, the doors are open wide,  
The times are full of promise; 'tis flowing of the tide.  
Sail out upon the deep, broad sea, and let thy heart be brave,  
A mighty work is waiting, a dying world to save.

—Woman's Missionary Friend.

**Working Notes.**—There is such a wealth of material for working notes this month that it is difficult to select, all being of interest and importance. It seems fitting to first call attention to the ecumenical, "world-embracing" Conference to be held in New York City, April 21 to May 1. The advance booklet announces that its topic will be "The Evangelization of the Nations"; its discussions will bear upon the problems arising in the conduct of the work, and its personnel will include workers from every field. The results expected are a clearer apprehension of the principles and methods of mission work drawn from a century of experience, a vindication of Christian missions by an array of testimony as to their influence and results that will convince all thoughtful persons of their utility and power, and a great practical advance toward unity. There should be a threefold preparation for the convention by the whole church, by prayer, by study, and by contributions. Whether or not it is our privilege to attend this epochal gathering, let us pray at home, in missionary meetings, and in our churches, that this cause of Christ may receive a mighty impulse with ever widening influences, during the ten days when the workers of many lands are praying and planning together. . . . It is hoped that the Woman's Missionary Society will be represented at the Conference by our publisher, Mrs. E. H. Andrews, for the East, and our Western field agent, Rev. Elizabeth Moody, for the West. Mrs. Andrews of Rhode Island, and one or two others, are programmed to speak at a sectional meeting. . . . Our president, Mrs. Davis, has been sojourning at Hanover, N. H., absorbing health from the life-giving air, and mental stimulus from the literary privileges of the college town. . . . Our recording secretary, Mrs. Alice M. Metcalf, is wintering with her husband at Daytona, Florida. She wrote in February, "Tuesday we spent the day on the beach, driving with a party twelve miles to Mosquito Inlet. It was a very warm day, and while seeking for shells, I thought of Ocean Park and its probable temperature. There are no stones on the beach here, but it is covered with shells large and small. Some of them are very beautiful, especially the 'angel's wings.'" May the northern air and southern sunshine bring to each of our friends what they seek, either for themselves or for others. . . . A letter from India announces that Mrs. Burkholder had decided to sail for America in March, also that a little one was born to Dr. and Mrs. Kennan on Dec. 8. Dr. Mary Bachelier will return with Mrs. Burkholder. Dr. Mary is in a state of general exhaustion after several attacks of fever. Pray that the sea voyage may be a stimulus, and that the long needed and well deserved vacation will fully restore her health. Let us surround her with restful, loving atmospheres, and not ask of her what would be dangerous if not impossible for her to perform, although it is so natural for us all to wish to see her and hear her speak "right away." . . . After many days

and many delays, the History of the F. B. W. M. S. is ready for delivery. An unfortunate accident at the bindery made the long waiting unavoidable, but orders will now be promptly filled by the general agent (see fourth page of cover). A number of auxiliaries have reported that they are working for the History as a premium for new HELPER subscribers. . . . Note the publisher's attractive offer on fourth page of cover, of our magazine and *Table Talk*. The latter is an up-to-date housekeeper's helper. . . . The leaflet on "How to Organize" is ready for free distribution. It contains methods of organization, revised constitution, order of exercise, helpful suggestions, and addresses for necessary supplies. It will be found useful to established auxiliaries, as well as to unorganized workers. Send to Mrs. S. C. G. Avery, Wells Branch, Me. . . . In reply to a question we state that by paying \$20 into the treasury of the F. B. W. M. S. one may become a life member, thus being entitled to the voting privilege in the general society for life. As soon as the amount is paid in full, a certificate of membership is sent. . . . There will be a special meeting of the Woman's Missionary Society at Ocean Park next August. The annual meeting will be held in Haverhill. The cordial and unanimous vote of the members of the auxiliary to entertain that gathering of workers makes it particularly pleasant to look forward to meeting with them in October. . . . We are indebted to Mrs. Westover Alden, president general of the Sunshine Society, for the attractive heading on the Sunshine page. She wishes us "all possible brightness and success." We return hearty thanks for the wishes and the gift, thanks which we will try to express more practically by "passing on" all the sunshine we are able. . . . A long-time friend of the HELPER, Mrs. Julietta Sinclair of Hillsdale, Mich., has entered the new life. A few days before she went away, she paid for the magazine, saying that she should not live to read it, but she wanted it to do someone good. . . . The Manning Bible School will open at Cairo, Ill., on April 2, with Rev. J. M. Arter as principal. Every Free Baptist should have a prayerful, practical interest in this greatly needed institution. . . . Note that application for thank-offering invitations and envelopes should be made to Miss Edyth R. Porter, Peabody, Mass. . . . We congratulate the Brooklyn, N. Y., ladies and Miss Ida Fullonton, one of our well-known writers, on the mutual pleasure of meeting one another. We have wide-awake workers in Brooklyn, and they have sent in a goodly number of new subscribers for the HELPER this year. We are more than ever interested in the workers of that church because our sunshine president, Mrs. Rivington D. Lord, from whom we hear each month, is one of them. . . . New Cradle-Rolls about to be started in East Corinth and Pittsfield, Me., "they say." One writes that there are "lots of candidates" in the latter place. Good! The more babies the merrier. . . . Local reporters for the HELPER have been appointed from the Olneyville and Roger Williams auxiliaries, Providence, R. I.



### OUR TENTH THANK-OFFERING.

Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord.—1 CHRON. 29: 9.

THE month of May, in the closing year of the century, will celebrate the close of the first decade of thank-offerings of the Woman's Missionary Society. It would be interesting to have, at the tenth anniversary, a history of the origin, growth, and financial results of this very important branch of missionary work; but far beyond the worth of the recorded results is the priceless value of the unwritten history, the deepening of the spiritual life of the individual and the society through such gifts and such services.

In 1891 the offering was \$300, since when there has been a steady gain—excepting the years of '94 and '95—until last year when the offering was \$1182.79. In the ten years something over \$7200 has come to the treasury in this happy way, making possible both stronger and wider work in our foreign and home fields. There has also been continual growth in the observance of the service among auxiliaries, and churches without auxiliaries. Last year several churches reported holding the thank-offering service for the first time, and expressed the hope that hereafter it would be an annual observance.

The year that has passed since the last offering has been an uneventful one, and yet there has been much for which to give thanks. The Widows' Home has been filling up; the workers in India, at Storer College, and the field secretary in the West, have faithfully discharged their duties; the Roll of Honor and Cradle-Roll have lengthened, a Cradle-Roll baby has been adopted, the MISSIONARY HELPER is holding a warm place in the hearts of our workers and is reported to be widely useful in auxiliary meetings, special bequests and gifts for permanent funds have been received, and the needs for the regular apportionments have been met.

For all these, and for blessings which cannot be enumerated, that have come to the world-wide work, the denomination through which we work, and to the individual workers, let us return thanks together in the month of May, as we bring our free-will offerings, and rejoice—as did the people of old who brought gold and silver and precious stones to the temple, "because with perfect heart they offered willingly unto the Lord."

And this call for a thank-offering fittingly belongs to all women who are



interested in the work of the denomination for women and children. So it is urged that a service be held in each church whether it has an auxiliary or not. As heretofore, we suggest that wherever it is practicable the offering be a public one, on Sunday evening if possible, with the accompaniments of music and flowers and gladness. In some cases a public service will not be possible, then a similar one may be held in a home, with all of the charm of home thrown about it. Even the solitary sister can study the thought of the observance in a quiet hour alone, and make her offering personally to the general treasurer, Miss Laura A. DeMeritte, Ocean Park, Me. The auxiliary and church offerings should be sent to the State treasurer of the Woman's Missionary Society, wherever there is one; otherwise to Miss DeMeritte, general treasurer.

The thank-offering is, as its name implies, an extra gift and so cannot be drawn from the "tenth" nor be used for membership dues. It can, however, be credited to the salaries of missionaries and to the support of children and teachers, but it is wise to leave it to the general fund.

A suggestive program will appear in April in the MISSIONARY HELPER. Printed invitations and envelopes, to contain texts and gifts, will be furnished free in any needful numbers on application to Miss Edyth R. Porter, 45 Andover St., Peabody, Mass., and orders should be sent early. Begin now to plan and pray for the tenth thank-offering service. Pray especially that it may prove a spiritual uplift to the work and the workers for the remaining months of 1900.

CLARA A. RICKER.

SUSAN A. PORTER.

NELLIE WADE WHITCOMB.

---

### COLD SEASON WORK AND PREACHING IN INDIA.

BY REV. F. D. GEORGE.

COLD season weather, with never a frost to whiten the ground, is the best time for Gospel work in our mission field.

Let us take a trip into the *mofussil*, or country. On an early morning in January, while the natives may be seen hovering over out-door fires, we, wearing light wraps for warmth, set out in our two-wheeled trap. Our bullock garry loaded with tents, cooking utensils, bedding, etc., had started an hour earlier. Our own pony had been led out the night before, ten miles on the Balasore road, and so Dr. B. kindly loaned his for the first stage. Crossing the Cossye River at Midnapore by ferry, we soon overtake our bullock garry, dragging heavily through the sands. Admonishing the driver to hurry, we pass by seeing him twist the bullock's tails a little harder as he sits behind them. We are soon passing pilgrims of all classes, going to or returning from Puri, where Jaganath

abides. Many of them are footsore and weary, barely getting out of the way as we pass them, and often we see by the wayside bones and skulls of some worn out and sick travelers, left by their companions to die alone. Many vultures are waiting for further prey. When we see such sacrifices for a god who could do them no good, how we wish these poor souls might learn of the short pilgrimage to Jesus' feet.

The dak-bungalows, masonry buildings of one or two rooms, located about ten miles apart for convenience of government officers, are allowed our missionaries on their journeys for rest and lodging. So, the sun becoming hot, we stop about ten o'clock at Narainghur. Our Mohammedan cook, Petro, had preceded us afoot, and a breakfast of rice and curry, with the luncheon we had brought, is soon ready. In the cool of the evening we go on another stage to Belda. Here we tarry for a day, for Sachiedananda Rai, our best native preacher, with his helpers, had gone to his old home Dainmari, and we all plan a day of preaching at the large market near by. The next morning we pick our way across rice fields and through villages, passing many men and women with packs of merchandise on their heads or on bullocks, going to the market. Hundreds of people come in from miles around for a day of trade. It is a rare opportunity to tell of Jesus Christ the Saviour. Scattered here and there under the trees are groups, lying and cheating, buying and selling cloth, rice, spices, salt, American kerosene, jewelry ; in fact, all the necessities and luxuries of their simple life.

Selecting a good spot, the native Christians sing in their own tongue a Christian hymn. The strange words at once attract attention in the midst of the hubbub. Several children come running, then some men gather about ; soon a crowd is around us. Seizing the opportunity, Sachie reads some passages from the Bible and then tells them of Christ. A convert from heathenism, he knows the Gospel better than the majority of Christians in America. Having been of the Brahman caste, his words command respectful attention, being spoken with earnestness and intelligence. Other preachers follow. The same scene is repeated in other places until hundreds of people have a new, strange story to carry home and talk over with their families and friends. Many a Gospel, bought for a pice (one-half cent), is carried also to be read and thought over. The seed thus sown bears fruit, for many a heathen is in this way brought to be a Christian.

It was at this market I made my first attempt at preaching in Bengali. My assistants evidently thought it the best thing to give the new missionary a good chance, for when I looked around, after a sentence or two, they had quietly slipped away. Plucking up my courage, I had to go on in a few minutes' talk that must show no fear.

From Belda we went to Contai, where we intended to pitch our tents. In a beautiful grove of trees on a sandy knoll we made our home for a week. Contai was the most interesting out-station for mission work I visited. The opportunities for preaching Christ were numerous and encouraging. Every day in the main bazaar crowds would gather around the preachers. Our stock of Gospels and tracts soon ran out, for the pice were put into our hands as soon as or before we could give out the books. A thousand or more children from surrounding villages one day gathered near us in the grove for a school examination. With bright, eager faces they were greedy for knowledge and truth. Many were the opportunities to tell of Christ, sell Gospels, and give tracts as they came around us. One Sunday it was a delight to preach the Gospel in English under a canopy which had been put up in the courtyard for a reception to a high English official. Many native men who understood English were seated around us, and hundreds were standing outside looking on with curiosity, but knowing nothing of what was said. At another time I had the privilege of lecturing to about forty of these educated men on female education, showing how it would bless their wives and daughters. At the close one man, a doctor, arose and thanked me in behalf of the others for my address.

It was here that I found a sub-judge who showed me an English Bible given him by his father, who never publicly professed to be a Christian, but believed in Christianity, and Sunday after Sunday in Calcutta before his death, gathered many of his friends for study of the Bible, explaining it to them the best he could. He had written on the flyleaf, "To my beloved son —, with the hope that he will read some portion every day."

After a journey or two of such work, preaching the Gospel through a new section each time, the missionary settles down to nine months of home station duties. This means, (1) daily preaching in the bazaars after the sun is low. A model missionary in this work was Dr. Bachelier, who has richly earned his rest. (2) Teaching in the advanced schools, and overseeing native workers. (3) Occasional trips to a Christian village to quarterly meetings or on inspection.

I well remember one such trip to Babagadia. One evening in the darkness we went over rice fields for several miles to a village where a night school was in session. By permission of the teacher, we sat on the mats and after singing Sachie told the Gospel story. How vivid was the impression made on the minds of those who heard the story for the first time, and what exclamations of horror they made when led to see Christ crucified!

Thus all India is being honeycombed by the Gospel, and there is sure some day to be a great ingathering.

*Pittsfield, Me.*



## HOME LIFE IN INDIA.

## I.

It is a weary tourist who alights in the early morning at the Madura station, but a certain cheer creeps in as she is heartily welcomed by the missionary—and meek as a babe she follows her hostess, with never a thought of all the *impedimenta* which has been such a burden on her mind all the way. The weird drive from the station rouses her—the palm-avenue in the first glimmer of sunlight is strangely beautiful—the early risers are opening out their wares in the tiny bazaars by the light of the wicks floating in glasses of oil, and along the sides of the road strange, long, white figures still lie sleeping.

Finally, you enter a spacious compound, a clean, white bungalow, and are ushered to your room, where you find waiting for you an American bed—and an un-American bath.

We will give you your *choti-hazri*, or “little breakfast,” of tea and toast and fruit—pawpaw, or custard-apple, guava or oranges—and while you eat we will tell you something of the home life of the people. There is much that you can see for yourself—but some things—the inner shrines in the temple, for instance, you and I may never see—and live !

Into a Hindu kitchen, if the Hindu be a Brahmin, you could hardly as a stranger, enter, and yet swept, garnished, and polished as to mud-floor, *chunam* walls and brass cooking utensils it would not be unattractive.

The village people, and townspeople as well, sometimes quietly and unostentatiously walk up our steps to watch us as we read or write, or stealing by us look into our drawing-room, softly commenting on one or another wonder as they do so ; or, if we are in our dining-room under the slowly swinging *punkah*, they will quietly push aside the Japanese glass portieres to look at our table appointments and to watch us in our odd ways of eating. This is usually at our breakfast hour at half after eleven, when we have come together from the morning's work in hospital, schools, and the houses, and when we are glad to sit in the comparatively cool air made by the *punkah* and to take our meal leisurely. It matters little to us that these quiet, cow-like creatures stand there to watch us, and yet, so contrary is it to their own social code, we sometimes feel that for their sakes and ours we must send them away.

We do not wonder that our seemingly complicated arrangements for meals should interest them, but the privilege that they thus claim for themselves they would not dream of granting to us. This probably would always hold true of the Brahmins, and our knowledge of the method of preparing their food and of serving it comes to us from their own people or from those who were born in the country and who knew the Hindu home life as little children. For ourselves

it is no uncommon thing to be asked to wait at the door of a patient's house because "the master" is eating his evening or morning meal and our presence would be an offence. For our shadow to touch the dish would mean pollution. His meal is usually simple and placed before him upon the floor in one or two brass or silver dishes. It could easily be removed for the moment that it would take the doctor to pass by, and in some instances it has been removed along with his serene high-mightiness to another room. All due respect, however, is to be paid to custom, and this man's meal is not simply a "quick lunch" affair to be disposed of in any unseemly manner. Simple as it is and so simply served it is a "function" and is not partaken of without certain rites and ceremonies.

We may not eat with Hindus, nor look upon them as they eat, nor, truth to tell, would we wish to do so; but they have all hospitable instincts towards us, and invariably offer us some delicacy (?) while we are with them.

The golden-lime is always presented and often garlands of beautiful oleanders and jessamine are put around our necks, and bracelets of the same fragrant blossoms are put on our wrists. We are offered the areca-nut and betel-leaf on a silver or brass plate—and if we refuse it we refuse what with spices and lime is considered the most delicate morsel that mortal can roll under his tongue—a panacea for all life's ills! To the westerner the odor is pungent and disagreeable, while the reddening and later blackening effect upon the teeth is repulsive. Usually we touch the offering, express our gratitude, and sometimes take some away, but few foreigners, I think, find pleasure in joining the social betel-party.

Plantains, oranges, rock-candy, pomegranates, and palmyra sugar are urged upon us, and sometimes coffee; but alas, not coffee as we care for it. This coffee is coarsely ground, mixed with brown sugar, and then boiled till it is a pasty sweet semi-fluid, anything but attractive to most of us. Another beverage sometimes offered to the tired doctor, is milk—(one instinctively shrinks from milk who has once seen the milkman at his trade in India)—milk into which the gentle hostess with her brown finger stirs brown sugar, before presenting it.

Occasionally, too, a grateful patient sends an offering to the house, often a fine fruit cake, big and much frosted, but too dry and mealy to be palatable. Not unfrequently savory messes are presented which we welcome with doubtful enthusiasm. One I recall came from a Hindu and was a leg of mutton seasoned with cinnamon, curries, and chutney, and boiled in rice. Mohammedans are our most grateful friends in this social way, and send in huge, round, flat baskets covered by gaily decorated dome-like baskets, whole course dinners, beginning with "plough"—a curried rice dish—and ending with a wheat-mush delicacy seasoned with rose-water and followed by sweetmeats.

I have tasted all these things, but seldom finished one dish; and yet I must

own that it was not because they were unsavory or really unpalatable, but because they had for me the sick-room environment which so often deprived me of pleasure in any food.

And now you will ask how we, as missionaries, return the kindness? We cannot invite them to dine with us, nor can we invite them to our social five-o'clock tea. The men might, and at times do, come to a reception or a tennis-party, but even they do not eat with us, though contrariwise they sometimes give dinner parties for us when we are served in true English style, except that the host comes in with the dessert.

It is the shy, pretty, dainty women whom we would win. If a man owns a closely shuttered palanquin carriage, brougham or bullock-cart in which he can trust his wife we sometimes receive calls from these whom we work for. Thousands, of course, cannot pass at all from the close confinement of zenanas, but times change, even in India, and out of secluded and darkened gosha homes many women now come to see us. Of course we must banish all servants and men visitors from the place and then carefully close all shutters, but once safely inside these women are as pleased as little children. It is entertainment enough to them to sit on the floor while we chat with them, and to be at liberty to jump up to see all the strange things.

(To be concluded.)

---

### HOME MISSION WORK.

BY REV. H. M. FORD, GENERAL SECRETARY.

WHEN the captain of the *Mayflower* set sail from Plymouth, Longfellow makes him glad that he was leaving a country where there was "plenty of nothing but Gospel." New England has had plenty of Gospel, and away back some other things crept into its theology that would not be considered Gospel exactly. But after all how wonderful has been the religious, educational, civic, and domestic history of New England. What churches, schools, and homes, what men, what commonwealths, what events, what spots of interest! One could spend a profitable lifetime in studying New England history. There is no corner on the continent so interesting and romantic, and that holds one with such a charmed enthusiasm. I suppose this beautiful idea of New England life was what prompted a Vermont minister to publicly declare that there was no mission work to do in New England. How I did smile, almost audibly. Was it because I was a Westerner? No, but I had been over New England several times, and everywhere noted the change going on. How different the New England of the Pilgrims and the Puritans from the New England of to-day. When, at night, the mills turn their tired populations into the streets, hundreds of thou-

sands of them, you have to look sharp to catch the face of a Yankee. It was not so thirty years ago. Not infrequently you find yourself in a crowded street car the only American on board. In numerous towns and cities you find spots which seem to have placed you across seas upon strange and foreign shores. No mission work in New England? "New England is New France and New Ireland," says Joseph Cook.

And moreover the rural community has been picking up its duds for the last thirty years and hieing away to the fast-growing New England city. Even the small towns are lonesome, with few children playing in the streets. I have found several village Sunday schools with no children in them because there were none in town. This changed condition in New England life—and elsewhere for that matter, for this is a world movement—makes two things necessary, the preservation of the depleted country church, and the creation of missions and churches in these expanding cities. There is a sweet consolation in the fact that while the country is rushing into the city, the city is rushing out into the country. Electric railroads are enabling city people to live out of town and string their homes along the track for miles.

Let those who love the home church remember it in their wills; a few thousands left to the old church will help it to tide over this present stampede until the reaction sets in. Why not? Is there any reason why a good saint should hunt up a fifteenth cousin to leave his property to when the church he loves so much, and which has loved him so much, is in peril? I know a few churches helped in this way; they were made heirs in the will. Then, on the other hand, the city. Yes, Christ went into the city, where the people were. We are sent "into the world," not out of the world; and "into the world" means into the city, into the crowd, not into the swamp nor into the graveyard. We must not shrink from the crowd; the crowd wants us, will welcome us, and inspire us with its needs. Here are forty-seven New England cities each with more than 10,000 population, and here we find thousands of our own people who need our own church and thousands of others who need the Gospel which we preach. So there is some mission work to do even in conservative New England.

Let us look at our work at Storer. Some one asks, "What has been done for Storer?" Nature has done everything to furnish scenery. The elements have been in a tragic turmoil, so that the scenery is wierd and awe-inspiring. And the tragic history of the place vies with the dark and threatening visage of the landscape. Two rivers unite to break through the high range of the Alleghanies, leaving the huge shoulders of Maryland and Loudon Heights 1400 feet above the river bed. But this rugged picture is relieved by the loveliest valley in the world, which begins to spread itself out almost immediately, and Storer College is



so placed as to command the whole picture. It is "beautiful for situation." Then here is the finest type of colored man in America, a half million within a radius of one hundred miles of Storer. The government gave it buildings that cost more than \$60,000, and the Freedman's Bureau gave it \$16,000. We would not forget the gifts of Mr. Storer, Bro. Anthony, and the help of "those women" and others, and the life-long service of Prof. Brackett, to whom the success of the school is largely due. But what has Storer done for the world? It has furnished six hundred teachers alone, and for one hundred miles around Storer the colored race has been transformed. The standing of the school and the students is the very best.

Cairo mission. Here is another field. It is spread up and down the Mississippi from St. Louis to the Gulf, taking in a swarming population of many thousands. The nucleus is Cairo, the door-way between the North and the South, and situated at the confluence of the Mississippi and the Ohio. Father Manning, during twenty-five years of his life, by uncommon labors and sacrifices, built up this mission, and everywhere his name is held in reverence. The whole mission is in dire peril, for the 173 ministers are becoming old, and soon must give up work, and hence the necessity of a school which shall fit young men for these fields. The school is an absolute necessity if the Cairo Mission maintains its visibility. Educated children will no longer listen to uneducated preaching. The Cairo ministry must have the advantages of a good theological school. Rev. J. M. Arter, a colored man, educated at Storer, Hillsdale, and Chicago Theological Seminary, has been arranged with, and begins the school April 2, 1900. We have a right to expect much from Mr. Arter. We still need several hundred dollars before we can begin the school. A few seem to appreciate this enterprise, but the great majority are silent. We are hoping they will speak in a substantial way before long.

The West. Here is a field indeed. It is 1500 miles one way and 2800 miles the other. It is indeed a vast ocean of country, and its almost infinite resources are hardly touched. Will the vast populations, which are destined to spread out over this region, become heathenized or Christianized? The present outlook does not give us unwavering hope. Mormonism with its 2500 missionaries, its 67,000 annual converts, the worldliness of the churches on the coast, and the dissipation seen everywhere in the extreme West, are not reassuring. If this part of the country is not saved to Christ, then we need not hope for any part of our country permanently. The whole country must be saved or we must surrender that which is saved. Like all other denominations, we are struggling in the West. The country is large, and churches and ministers scattering. In the restless shifting character of the population, it is hard keeping things together.

Our ministers on the frontier watch towers are getting anxious for the morning. Things are not altogether hopeful. The churches we are helping in the West must not be forsaken, others need planting, and the whole work needs to be enlarged. To lack appreciation of this field and its needs is to encourage suicide and invite failure. Our work must become large enough to embrace and our hearts large enough to respond to all these home mission needs. Christ loves and will give victory to a sacrificing church.

—♦—♦—♦—

**TENTATIVE PROGRAM OF THE WOMAN'S DAY OF THE ECUMENICAL  
CONFERENCE, NEW YORK, APRIL 21-MAY 1, 1900.**

THURSDAY, APRIL 26, 10 A. M.

Chairman, Mrs. Judson Smith, Boston, president of the Woman's Board of Missions, Congregational.

Vice-Chairman, Mrs. D. J. Burrill, New York, secretary of the Woman's Board of Foreign Missions of the Reformed Church of America.

Devotional exercises.

Welcome to delegates, representative of the Woman's Union Missionary Society.

Response: For Great Britain, Mrs. George Kerry of the Baptist Zenana Mission For Australia, New Zealand, and New South Wales, Mrs. R. Ross, president Presbyterian Societies, London, Ont. For the Missionaries, Mrs. Alice Gordon Gulick of Spain, missionary of the W. B. M., Congregational.

Roll call.

Paper, "The Place of Woman's Foreign Missionary Work in the Evangelistic Forces of the Church," Mrs. Moses Smith, president of the Woman's Board of the Interior, Congregational.

Paper, "The Responsibility of Women in Foreign Missionary Work," Mrs. Duncan McLaren, Edinburgh, Scotland, of the Zenana Mission of the Presbyterian Church of Scotland.

Problems and Methods of Work in the Home Churches.

Paper, "Giving."

Paper, "Literature," Miss Irene H. Barnes of London, Eng., editor and superintendent of Publications of the Church of England Zenana Missionary Society.

Paper, "Work among Young Ladies and Children."

2.30 P. M.

Chairman, Mrs. Chas. P. Turner, president of Woman's Foreign Missionary Society of Presbyterian Church, Philadelphia.

Vice-Chairman, Mrs. Mary Clokey Porter, Alleghany, Penn., secretary of the Woman's General Missionary Society of the United Presbyterian Church of North America.

Paper, "Woman's Evangelistic Work in Foreign Mission Lands," Mrs. Baird of the Presbyterian Mission in Korea.

Addresses from missionaries.

Paper, "Educational Work for Women in Foreign Missions," Miss Isabella Thoburn of Lucknow, India, missionary of the Woman's Foreign Missionary Society of the M. E. Church.

Addresses from missionaries.

Paper, "The Importance of Medical Work in Foreign Missions," Dr. Elizabeth Reifsnyder of Shanghai, China, missionary of the Woman's Union Missionary Society.

Addresses from missionaries. Presentation of missionaries.

8.00 P. M.

Chairman, Mrs. J. T. Tracey, Rochester, N. Y., recording secretary of the Woman's Foreign Missionary Society of the M. E. Church.

Vice-Chairman, Mrs. A. J. Gordon, Boston, Woman's Baptist Foreign Missionary Society.

Devotional exercises.

Addresses: "Results of Woman's Foreign Missionary Work in the Home Churches," Mrs. W.

A. Montgomery, Rochester, N. Y., of the Woman's Baptist Foreign Missionary Society.

Paper, "A Great Need," by Mrs. Isabella Bird Bishop. Read by Mrs. Joseph Cook.

Address, "Results of Woman's Foreign Mission Work in the Field," by Prof. Lilavati Singh, Lucknow, India. (M. E. Mission.)

Address, "The Outlook for the Future."

Closing exercises, led by Mrs. S. L. Keen, Philadelphia, of the Woman's Foreign Missionary Society of the M. E. Church. (To include short addresses by native Christian women.)

On the Tuesday preceding this day there will be several sectional meetings for discussions on practical methods and problems in Woman's Foreign Missionary work, which will include meetings for Evangelistic, Educational, and Medical work; Giving; Work for Young Women and Children; and a meeting on Literature, to include the presentation of a uniform scheme for the systematic study of missions for all Woman's Boards.

It is understood that valuable conclusions, recommendations, and resolutions from these sectional meetings will be presented at the more public meetings on Thursday, April 26.

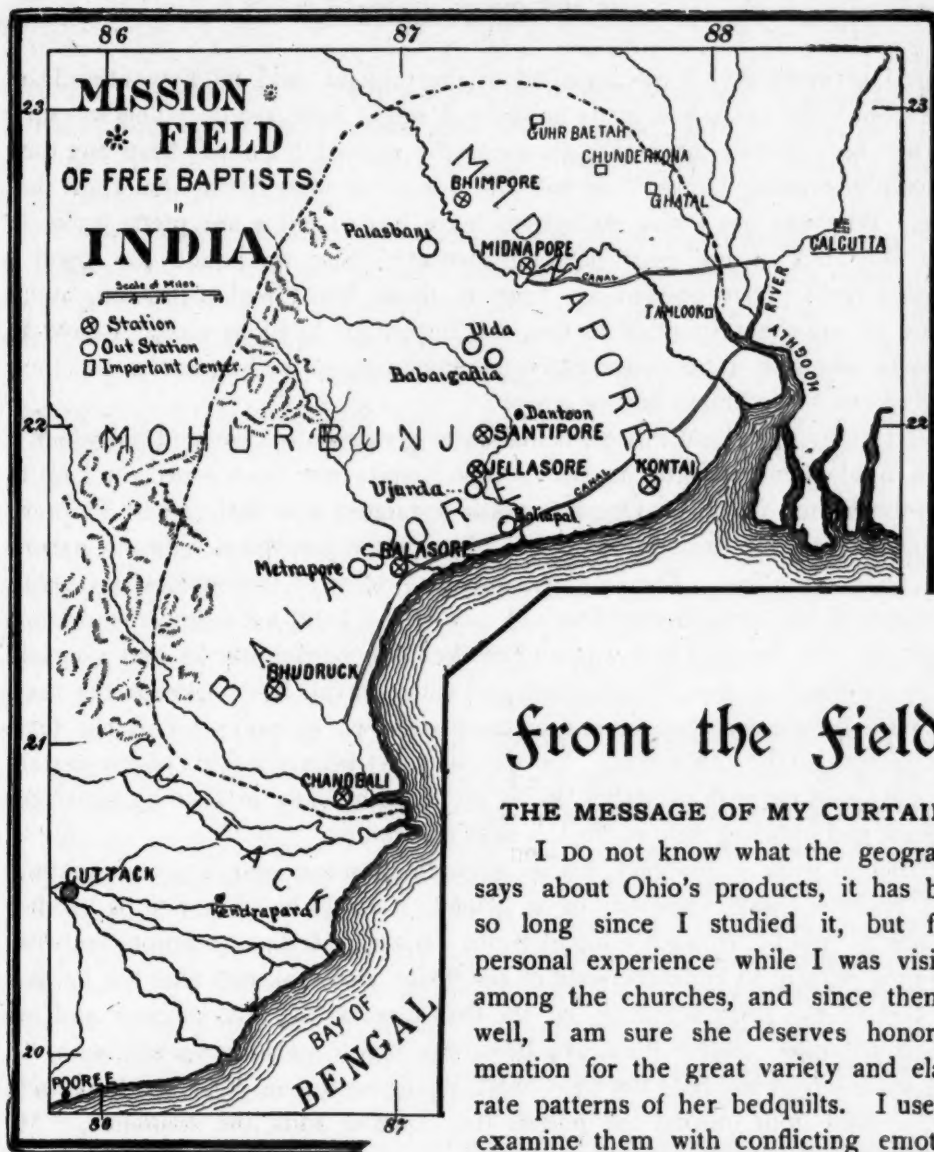
#### A MISSIONARY EXHIBIT.

ONE of the special features of the Ecumenical Conference on Foreign Missions to be held in New York in April will be a missionary exhibit. Material is being gathered from every mission land in order to vividly present, through the eye, the social and moral conditions of the peoples among whom the missionaries are laboring. It will be the endeavor also to make it as far as possible a progressive exhibit showing the results of a hundred years of missionary effort. It will combine a library and a museum, and will comprise publications of all kinds—books, Bibles, and magazines from the field, in English and many other languages; maps and charts, pictures, models, curios in dress and workmanship, and objects of religious worship, such as idols and fetiches—all intended to illustrate the actual surroundings of the missionary in his work.

Germany and England already have very complete missionary museums, but America is as yet deficient in this respect. In England these exhibits have proved not only helpful in arousing intelligent interest in missionary fields and work, but popular as well. Thus the Church Missionary Society has fine collections which are sent about from city to city, where they are publicly displayed for a number of days, attracting in some cases as many as 50,000 visitors.

A corporation has been formed in order to secure the continuance of the exhibit of the coming conference as a permanent illustration of missionary endeavor, and also to furnish an opportunity for additions in years to come.





## from the field.

### THE MESSAGE OF MY CURTAIN.

I do not know what the geography says about Ohio's products, it has been so long since I studied it, but from personal experience while I was visiting among the churches, and since then as well, I am sure she deserves honorable mention for the great variety and elaborate patterns of her bedquilts. I used to examine them with conflicting emotions as I considered either their beauty or the months of time spent in making them. I remember my feelings got the better of my judgment once when a good sister was displaying for my entertainment a half dozen or more of these wonders in patchwork. She had shaken out one dazzling achievement in orange and red which she admiringly called the "sun pattern"—or was it the entire "solar system"? I see my memory is not to be depended on here; however, the design was a bold one conscientiously carried out, the needlework faultless. Indeed, as quilts go, it left absolutely nothing to be desired but a night's vigil to gaze at and admire it. But the time

required to make it! I was appalled at the thought, and mildly ventured the suggestion, "But think how many books you might have read." This was all I said, for she withered me with a glance as she replied, "I never have any time to spend in reading books." It was with a sense of utter defeat that I left that house. Why was not I wise enough to leave her to enjoy her pretty quilts in peace, and talk of my poor heathen instead? She was quite too good a Christian not to have opened her heart to them, but I had blundered, and I venture to say she responded to the next appeal for missions with, "I have no money to spend on missionaries who waste their time in reading books, and their calico pieces—who knows how or where?"

But really it was not this particular solar system in orange and red which I had in mind when I took up my pen. Ohio friends have been especially kind to me in the matter of quilts. One beautifully decorated with designs and Scripture texts in indelible ink came in two parts. The center, just the size for our narrow India beds, came first. The border, containing some of the choicest texts with the names of the contributors, reached me later. I did not follow the original design, but left the quilt as it was and worked the border blocks into a curtain for my bedroom window, where lined, and hung in the light, it keeps the texts constantly before my eyes. Some of the friends whose names follow the texts have passed to the other side. Yet day after day from the folds of my curtain they still greet me with messages urging me to faithfulness or assuring me of the presence and unfailing help of their Master and mine.

Mission work is drudgery, teaching, guiding, encouraging, reproving, rebuking. There is always some one to be helped; it would be so easy to be careless and not to mind. In such a mood Sister Damon (Medina) prompts me with, "Be thou diligent to know the state of the flocks, and look well after the herds."

Indeed the spirit is willing but the flesh is weak, the task so great and my strength so small. Sister Wilson of Broadway now comes to my help with, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not I will help thee." And from beyond the portals Bro. Damon adds the assurance, "My grace is sufficient for thee."

Yet work as I will, results fall so far short of one's hopes. Is the task really a possible one? From Spencer, Iowa, Rev. I. W. Smith replies, "He that goeth forth with weeping bearing precious seed, shall doubtless come again with rejoicing bearing his sheaves with him." While from one who for years was a warm personal friend and through all these years by prayer and self-denial a friend of the cause, our much beloved Sister Patch, whose weary hands are resting from their labors, I read the quoted promise, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy pos-

session." Strengthened by these rich promises I take heart and appropriating the words of Bro. Patch's text rejoice that "unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ."

I am often filled with remorse at the thought of how I must seem to them to forget my Ohio friends. In fact I have not forgotten them, their names, their faces, their Christian homes, and firesides are still dear to me, but the work to which they have appointed me is absorbing, and I must ask their forgiveness for too often delayed letters which would have kept us in closer touch. May the blessing of God rest upon them in their labors for him whether there or here.

*Jaleshwar (P. O.) India.*

HELEN M. PHILLIPS.

---

#### WOMEN OF INDIA.

THE costume of the women of India differs in various provinces, but the sari is the principal dress in many of the provinces. This is a single garment about five yards long and a yard and a quarter wide. It is so arranged as to cover the person gracefully, requiring neither pin nor button to keep it in place. It is generally white, with colored border of black, blue, red, or yellow; but it is sometimes colored and striped. The fine soft muslin and the soft sheeny silk saris are very pretty. The saris of the rich are handsomely embroidered in colored silks, in silver, in gold, and sometimes in pearls. The sari is differently arranged by different nationalities. The Bengali woman and the Oriya arrange their cloth so that one end covers the head; the Madrasi has her head uncovered; while the Marathi puts hers on in still another way.

The women of India are very fond of jewelry. They have jewelry for the hair, ears, nose; necklaces; chains for the waist; armlets above the elbows and bracelets below; rings on the fingers, rings on the toes, and anklets. Some of the anklets have little bells attached, so the wearer makes a jingle whenever she walks, reminding one of the nursery rhyme:

"With rings on her fingers and bells on her toes,  
She makes plenty of music wherever she goes."

The poor women who cannot afford gold and silver wear heavy brass, pewter, or glass ornaments. Shellac is also made into ornaments and makes pretty bangles for the arms, but they are easily broken. The ornaments are often used as a deposit for money. In times of need they are either sold or pawned.

The Indian house, to outward appearance, is cheerless. Within, it contains a court, which lets in the bright sunlight. The rooms may be small and dark, but they open on the verandas, and on the court. The court generally contains a tulsi plant, which the women worship.

The average Indian home contains a little ante-room, where the men sit and talk and receive friends. Several families live in one house, and it is not uncommon to find three generations in the same house. Within, on the side of the court, is the kitchen. The stove is of the rudest, being a little fire-place of clay, built against the side of the wall and without a chimney. The fire-place and walls of mud houses are cleaned after each meal by a wash of clay and cow manure, which hardens and dries and leaves a clean surface. After eating, the brass plates, basins, and drinking vessels are scoured until they shine like mirrors and are ready for the next meal.

Among some nationalities the women are not confined to zenanas. When the Mohammedan rulers came to India, Islam customs, as well as religion, were introduced. The invaders by force added Hindu women to their harems. To protect their wives and daughters the Hindus kept them within walls. Gradually the zenana system came to prevail among them, and in time became the Indian standard of respectability. If a man could afford to keep his wife and daughters in indolence, they were not unwillingly shut up in zenanas. This seclusion is carried out in cities, but in villages women keep in the background, and draw their cloth well over the face when men are near.—*L. E. Gaunce, in Religious Intelligencer.*

---

#### TREASURER'S NOTES.

JANUARY has been a very quiet month in the treasury department of the F. B. W. M. S. Some money has come in for shares in Miss Barnes's salary, and some from Cradle-Rolls; two ladies have paid for the support of their little girls and one paid the balance due to January, 1900; a "sweet singer" says "assign a child" to her; a "good doctor" has had one assigned to her; and a newly married couple have decided to support a zenana teacher. This is a good way to begin married life! A "Canadian friend" sends \$100 toward a "Moulton fund," and other hundreds and thousands, too, are wanted for named funds, the income to be used for our different departments of work.

During January I attended two public missionary meetings. One was the Rockingham Association. A letter was read from Mrs. C. A. Ricker regarding the new History of the Woman's Missionary Society. It is surely coming, though publishers, like house builders, are slow, and when it is in the hands of our workers it will be liked, I think. At this Association a lady was appointed to secure local agents for the sale of the History in the churches of the district. The other was the New Durham Q. M. There are some wide-awake women in this Q. M., and they have a bright young woman for president. Their programs are interesting because many of the local workers take a part. Every Q. M.



needs a woman whose forte it is to unearth local talent and set it at work. The women who have this ability are accomplishing as much when they only "stand and wait" as others do where they seemingly work much harder. The new leaflet on "How to Organize" is now ready for use. It contains a feature of great interest to the present auxiliaries, even though it is especially intended to help women in organizing new societies, and that is a revised constitution and by-laws for local auxiliaries, with our up-to-date methods, like Cradle-Roll, thank-offering, a program committee, etc. It can be obtained gratuitously of Mrs. S. C. G. Avery, Wells Branch, Me.

It is decided to have a special meeting of the F. B. Woman's Missionary Society at Ocean Park in August, in order to give women the opportunity of attending who would not otherwise do so. It will be regularly called for business, and it is hoped there will be representatives present from the West. If State societies have business to present then will be a good time to do it.

Will not the friends of Dr. Mary Bacheler make special contributions for her return passage? She is expected to sail the first of March for the home-land, and every dollar sent for this special object will help the treasury in meeting this expense. Also the treasury depends upon the workers in Vermont, and her personal friends, to help in the outfit and passage of Miss Shirley Smith, who sails in October. Should Vermont make its usual yearly contributions, as it did before the death of Mrs. Smith, of \$400 yearly, \$200 of this amount can be credited to Miss Smith's passage. The workers in that State will take note of this fact, I am sure, as they are always loyal to their missionary!

March is usually a breezy month, and I hope the breezes will waft to us some pleasant missives, filled with money!—money for the salaries of missionaries and teachers, for Sinclair Orphanage and the Widows' Home, and for Storer College. . . . Since writing the above I have attended the York Co. Conference. The day was lovely, and the attendance good. The meeting began with a good spirited prayer-service in the morning and ended with an enquiry meeting in the evening. The afternoon was devoted to missions and the editor of the MISSIONARY HELPER held the audience closely for about one-half hour telling of the "women of India." It was a tender appeal for the womanhood of another land, just as dear to the heart of God as our own. After the service, a lady came to her, and gave an extra dollar to our work, in answer to that appeal. Mrs. Whitcomb has delivered the same address at a meeting of Methodist women, and at a woman's club. The afternoon service closed with a talk by Mrs. Hussey of the Friends' mission in Palestine. She said the condition of women in the Holy Land is very much like that described by the previous speaker.

*Ocean Park, Me.*

LAURA A. DEMERITTE, *Treas.*

# Helps for Monthly Meetings.

## APRIL.—OUR CORNER OF INDIA.

### SUGGESTIVE PROGRAM.

Singing, "The Dawn is Breaking." Tune, Rutherford.

The blessed dawn is breaking,  
And soon the full-orbed day,  
On Eastern lands awaking,  
Shall roll the mists away.  
The long, dark night of sadness,  
Replete with sins and woes,  
Shall change to days of gladness,  
Which ne'er shall wane nor close.

O Sun, thy light is hastening  
To reach thy noontide sheen,  
That lands in darkness weeping  
May rise to greet thy reign.  
Thy blessed reign shall loosen  
The prisoner's long-wrought chains;  
From bruised hearts and broken  
Shall banish griefs and pains.

—Mrs. C. R. Allen.

Prayers for God's blessing upon the hour and for open hearts to receive his message.

Bible reading, "Missionary Encouragements."

1. The first message at the birth of Christ was a missionary message.  
Luke 2 : 10.
2. The first prayer Christ taught men was a missionary prayer. Matt. 6 : 10.
3. The first disciple, St. Andrew, was the first missionary. John 1 : 41.
4. The first message of the risen Lord was a missionary message. John 20 : 17.
5. The first command of the risen Lord to his disciples was a missionary command. John 20 : 21.
6. The first apostolic sermon was a missionary sermon. Acts 11 : 39.
7. Christ's great reason for Christian love was a missionary reason. John 13 : 35.
8. Christ's great reason for unity was a missionary reason. John 17 : 21.
9. The first coming of Christ was a missionary work. Luke 4 : 18, 21.
10. The second coming of Christ is to be hastened by missionary work.  
Matt. 24 : 14.
11. Our Saviour's last wish on earth was a missionary wish. Matt. 28 : 19.  
And the last wish of the departing Saviour should be the first wish of his returning children.—*Selected.*

Brief statement of the purpose and scope of the Ecumenical Conference on Foreign Missions, followed by prayer for the "fullness of the blessing of the Gospel of Christ" that the church may receive a mighty impulse through this conference of missionary workers.

Singing.

Questions and answers on Our Corner of India (locating stations on map).

Reading, "Cold Season Work and Preaching," by Rev. F. D. George.

Paper or talk, "An Imaginary Visit to the Dorcas Smith Widows' Home, Sinclair Orphanage, and Rhode Island Kindergarten Hall."

Reading, "Women of God."

Work of Miss Barnes at Bhudruck. General outlook over the entire field as shown in the Year Book.

Prayer for all of our workers in India, and for special blessing upon the special work of each; asking for protecting care over Mrs. Burkholder and Dr. Mary Bachelor, who are about to sail for the homeland.

Mizpah.

NOTE.—Ample material for the foregoing program may be found in the *HELPER* of October, '99, pages 291-295; November, '99, pages 333, 334; January, 1900, page 9; and February, 1900, page 47; the Year Book for 1900, and the Free Baptist Cyclopædia. Items from recent articles in the *Star* and *Free Baptist* may also be utilized. This year the Free Baptist Register and Year Book and Annual Report of the American F. B. Mission are printed within the same covers, and can be obtained for 20 cts. of the Morning Star Publishing House, 457 Shawmut Ave., Boston, Mass. Each auxiliary should have at least one copy for reference.

---

#### QUESTIONS AND ANSWERS ON OUR CORNER OF INDIA.

WHERE is our foreign field? In the eastern part of British India.

What are its area and population? Its area is more than 7,000 square miles, and its population about 3,500,000.

What are its principal districts? Midnapore and Balasore in Bengal.

What are the chief cities? Midnapore, with a population of about 33,924, is seventy miles west of Calcutta; Balasore, about seventy-eight miles south of Midnapore, with a population of about 20,000.

What is the climate of these districts? Tropical.

How may the seasons be divided? Into hot, rainy, and cool. When the hot season is at its height, the thermometer registers, on an average, ninety degrees in the coolest place in the house, 105 degrees in the shade outside, and 120 degrees in the sun.

What languages are spoken in our field? Bengali in the Midnapore district, Oriya in the Balasore district, Hindustani more or less by the Mohammedans, and Santali by the aborigines. Telugu is used somewhat in the southern part of the field.



How many stations have we, what missionaries are in charge, and by whom supported? Seven principal stations: *Midnapore*. Missionaries, Rev. and Mrs. Wyman, supported by the young people of New Hampshire (Gen. Con.), Mary W. Bacheler, M. D. (Mich. W. M. S.), Miss L. C. Coombs (Me. W. M. S.), and Miss Ella M. Butts (N. H. W. M. S.). *Balasore*. Rev. and Mrs. Hamlen (Gen. Con.), Rev. and Mrs. Lougher (young people through Gen. Con.), Miss Harriet P. Phillips, women and young people of Rhode Island (W. M. S.), Miss L. E. Gaunce (N. B. W. M. S.), Miss J. J. Scott (Iowa W. M. S.). *Bhudruck*. Miss Emilie E. Barnes, children (W. M. S.). *Bhimpore*. Rev. and Mrs. Burkholder (R. I. Gen. Con.), and at present Dr. and Mrs. Kennan, young people (Gen. Con.). *Chandbali*. Rev. and Mrs. Coldren, Wisconsin (Gen. Con.). *Santipore*. Miss H. M. Phillips (Ohio W. M. S.), and Mr. and Mrs. Ager, all through Gen. Con.

[The foregoing is given thus in detail in response to oft-repeated requests.—EDITOR.]

Are there other stations? Yes. Eight out stations where we have churches but no resident missionary. Work is also regularly carried on in some places where there are no churches, and the missionaries go on evangelistic tours in the country in the cold season.

What native helpers do we have? Ordained ministers, lay preachers, colporters, Bible women, zenana teachers, and school teachers.

How many native Christians? 1708.

How many were added to the churches by baptism in the past year? 39.

By letter and otherwise? 23.

What was the total number of pupils in the day schools? 3,208, a gain of 227.

What are some of the institutions supported? Churches, Bible school, medical dispensaries, book rooms, boys' orphanages, girls' orphanages, Widows' Home, kindergarten, graded schools, etc.

What kinds of work are carried on? Evangelistic, educational, industrial, medical, temperance. (For other questions and answers see May, '99, HELPER.)

There are at present forty-two children in Sinclair Orphanage, about forty members of Miss Phillips's kindergarten, and in the Widows' Home there are already seven women and five children. During the nine months ending March 31, '99, Dr. Mary Bacheler treated 959 patients at the dispensary or at their homes, when tracts were distributed and the Gospel story sold. There has been an increase of eighteen zenana pupils in the year, the total number being 113. Our teachers speak of this work as a joy, some of the pupils are so bright and appreciative.

# Practical Christian Living.

*Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."*



## THE STILL HOUR.

PEACE.

'Tis not in seeking,  
'Tis not in endless striving,  
Thy quest is found :  
Be still and listen ;  
Be still and drink the quiet  
Of all around.

Not for thy crying,  
Not for thy loud beseeching,  
Will peace draw near :  
Rest with palms folded ;  
Rest with thine eyelids fallen —  
Lo ! peace is here.

—Edward Rowland Sill.

WHO of us who live "in a rush" from day to day have not often wished we were like a snail or oyster, having our impenetrable shell with us, into which we could retreat at will? An ingenious suggestion is made by the hero of a singular production. He found no end to all those kinds of small noises which play on the finely organized ears like the storms on an Æolian harp. Finally the unhappy victim divulged that he had made an important discovery, and invented a portable solitude ; whereupon he exultantly held up a curious cap, which shut out all sounds of the world when once upon the head of the owner. Furnished with this, the inventor claimed that a man need not travel three hundred miles in quest of solitude, but could find it at once, even in the heart of noisy London.

We do not know that the cap was ever patented. We do know that we need a more magic extinguisher than it could ever be. We need to hush more than the noises of London, New York, and Chicago. We need the stillness of spirit that can gather up the disturbances of environment and lose them in the depths of its own peace.

It is possible to put one's self into the confusion or irritation of surroundings so that our nerves die daily and hourly. It is also possible to be right amid those same surroundings and be conscious only of the great, beautiful calm within. Is thy spirit at peace? Does God rule thy purpose? Does his spirit abide in thine heart? Then turn thy attention away from the things that irritate and listen to the music that righteousness is making in thine own soul. "Be still and know that I am God." Go into the sacred, secret inner room of thine own spirit where naught can come save by thy permission, and there shalt thou find the solitude that will give thee power to think and work !—*Union Signal.*

"CHEERFULNESS is an excellent wearing quality. It has been called the bright weather of the heart."

# **The MISSIONARY HELPER BRANCH of the** **TRIBUNE-SUNSHINE SOCIETY:**

Have you had a kindness shown?  
 Pass it on.  
 'Twas not given for you alone—  
 Pass it on.



Let it travel down the years,  
 Let it wipe another's tears,  
 Till in heaven the deed appears,  
 Pass it on.

WE trust that the readers of the *HELPER* will be pleased with the new heading of our Sunshine page. It combines the name of the society with its flower and pin. The flower is the golden coreopsis, and the pin represents the sun rising in the distance, with the letters T. S. S. standing out boldly in the foreground.

It is hoped that any who may be attracted by the new heading will read the page carefully, and become so interested in our blessed work of "Sunshine" and "Good Cheer" that they will be willing to join this branch of the society, that is doing so much to brighten lives all over the world.

Any reader desiring to help in the good work may become a member of this branch by sending some suggestion that may bring sunshine to the members of the society, such as the exchange of books, papers, pictures, etc., ideas that may be utilized in the sick-room, work or employment that a shut-in may follow, fancy work, sending flowers, etc.

All communications for membership or information should be addressed to Mrs. Rivington D. Lord, 232 Keap St., Brooklyn, N. Y., the president of this branch. If new members will inclose five cents in their letters for enrolment they will be sent the society pin.

Quick response to a sunshine call: Mrs. J. F. Harriman has shown the true sunshine spirit. Although a shut-in, suffering from a serious accident, she responded to the first call in the January *HELPER* by writing to Mrs. John Guthrie, an invalid member of this branch. Mrs. Guthrie has been called recently to pass through great sorrow in the death of her daughter, Mrs. Cole. Her sunshine correspondents will please note the fact that Mrs. Guthrie has returned to Brooklyn. Her address is 268 Keap Street.

We regret to announce that sorrow has also come to our only sunshine member in India, Mrs. M. J. Coldren, in the loss of a sister, Mrs. Corry of South Dakota. May tender words of love and sympathy reach our sister in her far-away home, from many T. S. S. members.

Mrs. S. L. Tobey of Kittery Point, Me., has asked to be enrolled as a member. She is a shut-in this winter, having passed through an operation in December, but writes a cheerful letter. She says: "There is sunshine in my home because the dear Saviour is with me." Her son, Samuel L. Tobey, Jr., has also joined the society.

## SCATTERING SUNSHINE.

It is very pleasing to the president to note the way some of the members are helping on this work. Mrs. Harry Moore is sending her *HELPER* to Miss Mabel Vickroy of Tecumseh, Neb. Mrs. Julia Traver will pass on each month her *HELPER* to Mrs. M. E. McClary of Malone, N. Y. Mrs. Harriet Jenkins and Mrs. A. Williams have also offered their *HELPERS*. The president hopes, as these *HELPERS* are received each month, that they will awaken new interest in our missionary as well as sunshine work.

All members are requested to report their sunshine deeds to the president, so that all may know the good that is being done.

---

IT must be that the good deeds of the world outnumber the bad in any given day; and what a good reflex action it would have on society if they could be more fully reported than the bad!—  
*Charles Dudley Warner.*

**"GOD IS CALLING ME."**

(Last words of D. L. Moody.)

BY MRS. MARY B. WINGATE.

"God is calling me," he murmured,  
 As the tide of life ran low.  
 "To His pure and holy presence  
 He is calling—let me go!  
 He is calling, gently calling  
 To his tender, loving breast,  
 Oft he called me into service,  
 Now he calls me into rest.

"God is calling, heaven is opening,  
 Oh, what visions greet my eyes,  
 Souls redeemed—a countless number—  
 Smile and beckon to the skies.  
 God is calling—He who led me  
 And upheld me by his grace.  
 Oh, we've had such sweet communion—  
 Now I'll see him face to face!"

God is calling, loudly calling,  
 "To the harvest fields away!"  
 For the mighty reaper fallen,  
 Let ten thousand rise to-day.  
 Let the mantle of Elijah  
 On the young Elishas fall;  
 When they hear the Master calling,  
 May they answer to the call.

**BEGINNING AT THE WRONG END.**

## II.

"Well, we have both done our best, haven't we?" said the little missionary, thoughtfully. "Perhaps God will take care of the rest. That is my faith among the heathen, and it seems to apply just the same here."

Mrs. Preston rallied, and spent a delightful evening with her honored guest, nor did she again waver until Miss Newman had gone away on the stage the next morning, and her husband had gone to his grocery. Then if she sat down and had a good cry it was nobody's business. There was no spectator but Tansy, the cat, and she was too fond of her mistress to reveal family secrets.

On Wednesday, at the Aid Society, she met all the dear sisters, and they gathered about her, perfectly oblivious to her grievous disappointment.

"You did real well, Mrs. Preston," said Mrs. Ward.

"Yes, we could hear every word of the Scripture and the hymn, but your voice shook some," added Mrs. Dwight Preston.

"And that missionary talked real good. She seemed quite natural for one that's lived so long in China," supplemented Mrs. Lathrop.

"But don't you think we ought to be helping send more teachers to those poor women she told us about? Oh, why didn't you say you'd pay your dollar



a year?" pleaded Mrs. Preston, breaking with one snap her resolution never to mention the matter again.

"Oh, Mrs. Preston!" laughed Mrs. Lathrop, "we've nothing to give. There's the minister going to bring his new wife home after conference, and we've got to fix the parsonage. Our hands are full now, I tell you."

Mrs. Preston said no more, and as time passed the missionary's visit was apparently forgotten.

Meanwhile spring came tardily over the bare brown hills. Pussy-willows beside the brook showed signs of life, maple buds were swelling, robins and blue-birds sang duets in the apple-trees, and Mrs. Preston's big calla, after much careful watching, distinguished itself by bringing to perfection five superb blossoms just in time for Easter.

She always rode around in the grocery-wagon with her husband, and collected all the plants she could borrow to trim the church for this festal of the year. And she was very successful this time. There were geraniums and foliage plants and vines beside her peerless lilies. The choir had practiced special music for several weeks, and the head soprano had a new hat sent out from Boston. So far as in them lay, the Preston Falls people kept up with the great thoughtless, show-loving world in its observation of the glorious day. Their young minister was rather pale and nervous as he rose to speak, for he, too, had made special preparation.

His people did not realize it until he said, leaning forward and resting one hand on the pulpit: "The missionary from China gave me my Easter sermon. She said, 'The Orient is coming out of its sepulcher, and if you do not watch its resurrection you will fail to see the mighty miracles of this age.' Then I seemed to see the risen Lord, as in a vision, standing before the heathen world as he stood before the tomb of Lazarus, ready once more to say, 'Come forth!' And I asked myself, Is it really true? Have I failed to follow my Master, and so lost the special manifestations of his grace? Is it possible that in foreign missions, which have been to me only 'one of the benevolences,' he is indeed showing the 'power of his resurrection'?"

Then he told his people how he had studied, thought, and prayed over the matter, with ever increasing wonder, until his own ignorance and the marvels of the mission world had been revealed to him. He saw the oneness of the church in all lands, and the growth of "the kingdom coming" for which they prayed with their eyes shut. "We have learned to think," said he, "that every reference to missions means a collection, and have braced against it with startling unanimity. And naturally enough, when ministers make the fatal mistake of massing their efforts upon one Sabbath in the year, using every fact and every

appeal as a lever for money-raising. So we have shut out of our hearts and churches the sweetness and healthfulness of a world-wide sympathy, which can only spring from knowledge."

And then he unfolded his thought. They would together, pastor and people, learn what the Lord Jesus was doing on the other side of the world.

And, as he proceeded with an irresistible delicacy and eloquence, Mrs. Orlando Preston saw, with an almost envious pang, that he had the hearts of the people.

Yes, they would gather in his study, and with maps and pictures and books visit the "uttermost parts,"—she knew it. Perhaps the minister suspected her feeling, for while she was cutting off her callas that they might be carried out to the sick, he said: "Do you think I am beginning at the other end of the line, Sister Preston?"

"I can't really see how you can get along without the money," she replied, "and it's a pretty weak Christian, in my opinion, who refuses to help in the face of such facts as Miss Newman gave."

"True, and we are weak—weak and ignorant with respect to these interests. Why, I couldn't have named all the countries where our denomination has missions, a month ago. I tell you, nothing but reading and studying, with the Holy Spirit's help, will make the majority of Christians such givers as God wants," said the minister, earnestly.

Mrs. Preston laid the last lily in its sheet of tissue paper as she answered: "Miss Newman said she only stirred the surface—she saw that."

Mr. Weldon smiled. "You must let her know that I was 'on the surface,' then. And that leads me to say that if you had come to me before engaging her, I probably would have objected. So your mistake, with all the rest, has been overruled to my good, and let us hope to the good of the church."

Mrs. Preston took up her basket. "Thank the Lord for that!" said she, heartily. She passed out of the church and climbed into the wagon beside her husband. The sky bent tenderly over the long line of forest in the distance. The sunshine was warm and full of life.

"We haven't had such a real spring-like day before. At this rate seed'll be put in right away," remarked Orlando Preston.

"It has been put in already," said his wife, her eyes fixed on the hills. "'And thou knowest not whether shall prosper this or that, or whether they both shall be alike good.'"

Mr. Orlando did not know just what she meant, but his mind reverted to the sermon, and he was silent.—*Mrs. O. W. Scott, in Woman's Missionary Friend.*

## Words from Home Workers.

MAINE.—The interest in the Woman's Missionary Society in the York Co. Conference is fairly good. There are but six regularly organized auxiliaries, but we are hoping to organize others in the near future. Our new leaflet, "How to Organize," will be a needed help in this direction. Nearly every church, however, contributes to the work. The thank-offering meeting is coming to be generally observed and looked forward to with interest. At our conference sessions, one hour of Wednesday afternoon is devoted to the interests of the Woman's Missionary Society, and the other hour to General Conference missions; the collection alternating between the two organizations. We are pleased to welcome to our numbers those who have recently become permanent residents of Ocean Park. At our last meeting held at North Berwick, Feb. 7, Miss De-Meritte kindly presided in the absence of our president. The address by our editor on "The Women of India" was full of interest and helpful information and held the close attention of the audience. In a spirited business meeting held at the close of the public meeting, Mrs. Evelyn Burke of West Kennebunk was elected conference agent for the HELPER, and a five-cent incidental fund collection was taken amounting to \$1.85.

SECRETARY.

NEW HAMPSHIRE.—Yearly report of the Whitefield auxiliary: Number of members fifteen, meetings held during the year ten, amount of money raised \$48, \$25 of which was sent for the support of Molina, a girl we are educating in Mrs. Burkholder's orphanage.

M. E. DODGE, Sec.

---

GEORGE MULLER says: "If I say that during the fifty-four years and nine months I have been a believer of the Lord Jesus I have had thirty thousand answers to prayer, either in the same hour or the same day that the requests were made, I should not go a particle too far. Often before leaving my bedroom in the morning I have had a prayer answered that was offered that morning, and in the course of the day I have had five or six more answers to prayers; so that at least thirty thousand prayers have been answered in the self-same hour or the self-same day that they were offered."

---

I AM sent into this world, and I am every day traveling homeward. If I meet with store of misery on my way, discretion shall teach me a religious haste in my journey; and if I meet with pleasures they shall please me only by putting me in mind of my pleasures at home, which shall teach me to scorn these trifles. A pleasant journey is dearly bought if we do not get home in safety.—*Warwick's Spare Minutes.*



# Our Juniors.

"When every little hand  
Shall sow the Gospel seed,  
And every little heart  
Shall pray for those in need,

"When every little life  
Such fair, bright record shows,  
Then shall the desert bud  
And blossom like the rose."

## A "TOPSY" OF INDIA.

SHALL I tell the children about our dog Topsy?

She was not handsome or graceful, but black as the one whose name she bore, with a tiny bit of white on her breast hardly big enough to be called a spot. She was so affectionate, however, that we cared little for her ungainliness or lack of beauty.

Her welcomes were most demonstrative even though we had been gone only an hour or so, but when we had been gone several days or weeks her attempts to express her joy at our return were ludicrous.

Her great fat body would lumber around in gambols almost painful—rushing about us in large circles, then making a big lunge at us, almost throwing us off our feet; whirling off again, attempting to grasp her tail in her mouth, and at last with a satisfied sigh and lolling tongue dropping at our feet with a gaze into our faces that said, "I'm so glad you're home again."

She seemed to take me under her special protection at night, always lying by the side of my bed, but often startling me out of a sound sleep by a sudden bark, joined in by the other two little dogs, and a rush and tear out of the house after some intruding dog or some venturesome patient coming to call Dr. Mary.

These sudden bursts sometimes used to make us turn over impatiently, with the exclamation "Oh, those dogs!" but at the same time gave a very gratifying sense of security which we decidedly miss now that Topsy has gone, for the others lost their courage, with no one to lead them, and dogs and men come at all hours unchallenged.

One day when I was sitting on the veranda examining a class of boys in their catechism, I noticed a strange little dog trot past us, turning neither to the right nor left, and soon heard an outcry among our dogs, mingled with peculiar little short barks.

At once it flashed upon me that the little dog was mad and I ran to drive him away, but before we could get him off he had snapped at ours several times. I called the men and with clubs they tried to put an end to the little fellow, but he evaded them and got away, though he died soon after.

We were anxious about our dogs and kept watch of them for a long time, but at last breathed freely as several months went by and no bad symptoms showed themselves. One day, however, as I returned from a Q. M., I noticed that though Topsy tried to greet me as before, yet she seemed tired and weak and very soon lay down with a look almost of shame that she could not express her feelings properly. From that day I noticed she ate little, and had trouble about swallowing, and thought perhaps she had some swelling in the throat. When I would rub her throat she seemed very grateful, holding her head quietly on one side; but she grew more and more uncertain in her walk and could swallow nothing but liquid. At last on Saturday I began to suspect her symptoms pointed towards madness, for her eyes grew blood-shot, saliva dropped from her mouth, and now and then she would attempt to bite at some object or gnaw into the ground, but her jaws had become very stiff and her breathing labored. She was all the time the same affectionate Topsy, and that day followed me everywhere I went—from room to room, out and in the house, and about the yard, till the dragging patter of her feet made me so nervous that I had her tied up. She would have spasms of strength and in one of these she broke away but could not go far, and I had her tied at the stable for the night, with rather a creepy feeling, I confess, for I thought if she should break away her instinct would bring her to my bedside, and a mad dog at night would not be a very welcome visitor though she might be an affectionate one.

However, the night passed, and before it was fairly light I sent out to see how she was and was informed she was gone! Then they set to hunting for her, and found her just outside the gate, not able to rise though struggling to do so, and her breathing could be heard for some distance. I at once sent for one of our English neighbors who mercifully put her out of misery with his pistol, and we gave her a decent burial at the back of our compound, and have missed good, faithful, loving Topsy ever since.

L. C. COOMBS.

---

**"SHE WAS A STRANGER."**

A SUNDAY-school missionary, while addressing a Sunday school, noticed a little girl shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl about eleven years of age got up and went to her. Taking her by the hand, she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet, and dipping her hands in the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while. The little one brightened up, the tears vanished, and smiles came creeping

around the rosy mouth. The missionary, who had followed the two, asked: "Is this your sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister."

"O, one of the neighbors' children," replied the missionary; "a little schoolmate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—*Northwestern Christian Advocate.*

---

#### CRADLE-ROLL.

R. I., Pawtucket, First F. B. church.

Providence, Roger Williams church.

Iowa, Orchard, F. B. church.

Me., Kittery Point, F. B. church.

Gardiner, F. B. church.

N. H., Epsom, F. B. church.

Me., Lewiston, Pine-St. church.

R. I., Carolina.

Me., Fort Fairfield.

Dover and Foxcroft.

All money for the Cradle-Roll should be forwarded to Laura A. DeMeritte, Ocean Park, Me., treasurer of the F. B. Woman's Missionary Society. Money enough was contributed by Cradle-Rolls in 1899 to support one child in Sinclair Orphanage. It is proposed to add another this year. May we not reasonably hope that two will be fully supported in 1900?

"The twofold object of this work should be remembered," as says the general secretary of the Cradle-Roll, "organization and enrolment first, and then the giving of thank-offerings by the little ones through the mite-boxes each year. My own observation and information from State secretaries lead me to fear that some overlook, or do not realize, the importance of this latter part. The attractive little mite-boxes ought to be fulfilling their mission in this work."

Let every Cradle-Roll be supplied with enough for all the members. They can be obtained of Mrs. E. H. Roberts, 14 Allen Ave., Pawtucket, R. I., at the rate of forty-six cents per dozen. It is hoped that every new Cradle-Roll will report to her for enrolment.

---

TEACHER—"Now, children, what is the first meal you eat every day?"  
Great chorus of children, "Oatmeal."

# Contributions.

## F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for January, 1900.

### MAINE.

Alfred Miss N. B. Jordan . . . . .	\$2.00
Chesterville Union S. S. for Miss Barnes . . . . .	4.00
Dover and Foxcroft Cradle-Roll (T. O.) . . . . .	1.80
Farmington Q. M. W. M. S. for Kherod in S. O. . . . .	10.00
Lewiston Pine St. aux. primary dept. for Miss Barnes . . . . .	2.20
Lewiston Pine St. aux. by dues . . . . .	2.25
Lewiston Pine St. ch. Mrs. S. S. Starbird for child in S. O. . . . .	25.00
Lebanon 2d aux. for Miss Coombs and to make Mrs. Flora Hanson L. M. of Me. F. B. W. M. S. . . . .	10.00
No. Lebanon Willing Workers for Miss Barnes . . . . .	3.58
Portland Whatsoever Circle of King's Daughters for Onno at Bhimpore . . . . .	12.00
Portland aux. for Midnapore work (the \$12 on L. M. of Mrs. Hattie Kilburn) . . . . .	6.08
Portland Doris and Edna Folson for Cradle-Roll . . . . .	.50
Saco aux. for orphan child Lydia Durgin . . . . .	7.10
Springfield Q. M. aux. for Miss Coombs . . . . .	5.35
Steep Falls aux. for Mary Wingate in S. O. . . . .	5.50
W. Falmouth aux. for Miss Coombs . . . . .	5.50
W. Falmouth Helping Hands for Miss Barnes . . . . .	4.00
Windham Center aux. for Miss Coombs . . . . .	4.00

### NEW HAMPSHIRE.

Alton Junior A. C. F. . . . .	4.00
Belknap Asso. W. M. S. . . . .	6.90
Bow Lake (15 cent Inc. Fund) . . . . .	3.90
Concord Curtis Memorial ch. S. S. intermediate dept. for Miss Barnes . . . . .	2.75
Ditto for woman's work . . . . .	.25
Charmingfare A. J. Litt for support of child in S. O. . . . .	25.00
Dover Washington St. S. S. inter. dept. one share Miss Barnes's salary . . . . .	4.00
Epsom primary S. S. class for Miss Barnes . . . . .	.68
Franconia ch. for F. M. \$3 H. M. \$3.46 . . . . .	6.46
Franklin Falls aux. . . . .	8.00
Gonic aux. . . . .	5.00
Gonic A. F. C. E. for Alma Seavey in S. O. . . . .	6.25
Lakeport aux. . . . .	9.00
Lakeport aux. income of Cole fund to March 1, 1900, for W. H. . . . .	14.00
Meredith Center aux. (Miss Jessie Sanborn \$3.50) . . . . .	11.00
Milton aux. . . . .	4.00
New Durham Q. M. coll. . . . .	3.65
New Durham aux. . . . .	5.00
Rochester Junior A. C. F. two shares Miss Barnes's salary . . . . .	8.00

CORRECTION.—In receipts for November So. Portland Juniors should be \$4 and Sprague's Mills F. B. S. S. for Eloise in S. O. should be \$25. Steep Falls for Mary Wingate \$5, and Belmont, N. H., should be Mrs. Moses Sargent \$1.

Sandwich Asso. W. M. S. . . . .	\$5.00
---------------------------------	--------

### VERMONT.

Huntington Q. M. coll. for Oct. \$2.30 for Jan. \$3.22 . . . . .	5.52
Jonesville Mrs. M. Algiers from her missionary hen . . . . .	1.50
So. Strafford aux. for Miss Smith . . . . .	2.75
So. Strafford S. S. for Miss Smith . . . . .	6.00

### MASSACHUSETTS.

Chelsea Abbie V. Winkley for F. M. . . . .	2.00
Lowell Paige St. ch. aux. for nat. teacher . . . . .	12.50
Lowell Chelmsford St. aux. for native teacher . . . . .	6.25
Somerville membership fee Mrs. H. S. Dixon Lane . . . . .	1.00
Whitman Mrs. Anna Ellis Dexter for bal. support of child to 1900 . . . . .	15.00

### RHODE ISLAND.

Pawtucket Cradle-Roll for child in S. O. . . . .	1.65
--	------

### NEW YORK.

Grant F. B. W. M. S. dues . . . . .	3.00
-------------------------------------	------

### MICHIGAN.

Hillsdale for Miss Shirley Smith . . . . .	5.00
--	------

### WISCONSIN.

St. Croix Q. M. 1-2 H. M. 1-2 F. M. . . . .	5.00
---	------

### MINNESOTA.

Minneapolis F. B. ch. W. M. S. . . . .	2.50
Winnebago City Sarah Benedict on orphan pledge . . . . .	25.00

### IOWA.

Cedar Valley Q. M. W. M. S. . . . .	7.20
Estherville aux. for Miss Scott . . . . .	10.00
Lincoln aux. . . . .	7.00
Little Cedar aux. . . . .	4.12
Spencer aux. for Storer College . . . . .	5.25
Waubeek Junior A. C. F. . . . .	4.00
Waubeek aux. for Miss Scott . . . . .	1.25

### PROVINCE OF QUEBEC.

Sherbrooke from a "Canadian Friend" Miss Fannie R. Moulton for the "Moulton fund" . . . . .	100.00
---	--------

Total . . . . . \$477.19

LAURA A. DEMERITTE, Treas.

Ocean Park, Me.

per EDYTH R. PORTER, Asst. Treas.

## FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.



